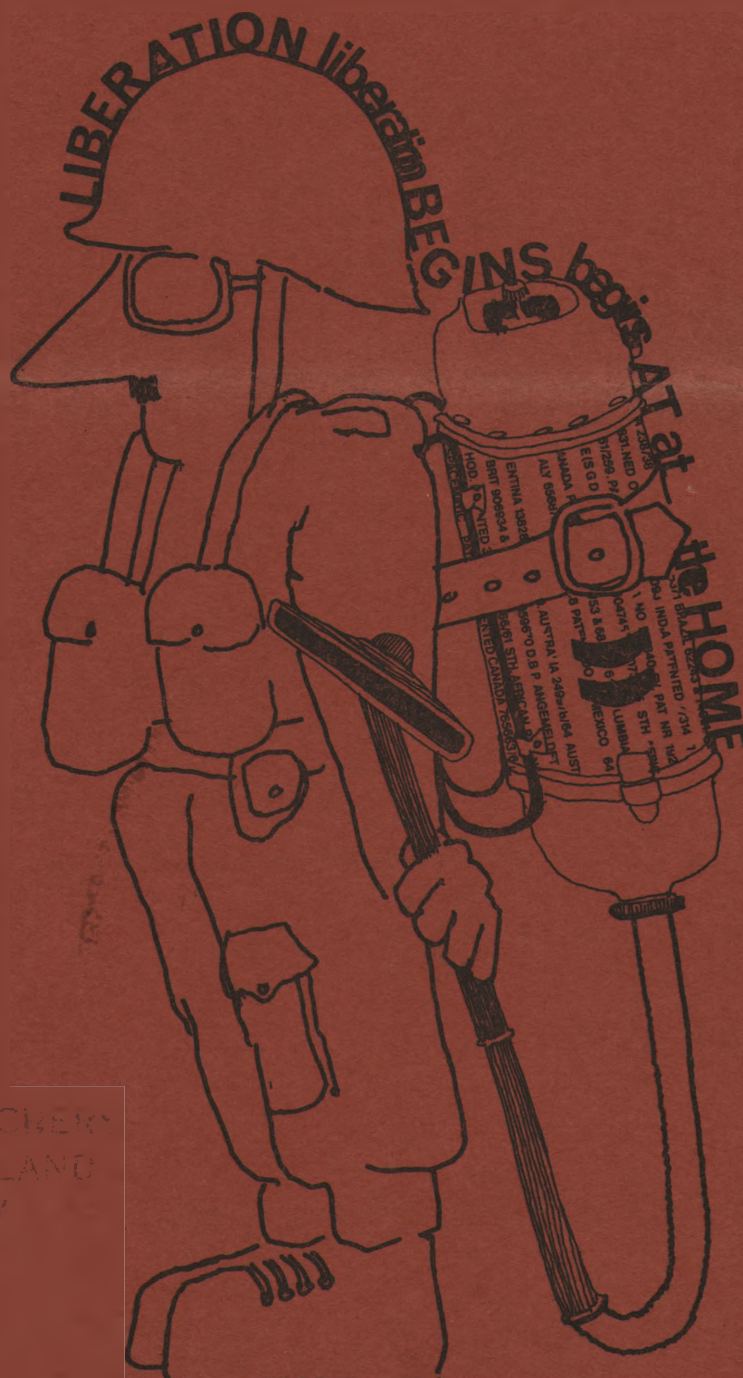


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# broadsheet

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## EDITORIAL

# SEX EDUCATION

"A fourteen-year-old girl" Jack at the V.D. Clinic for the fourth time - this time she had syphilis and was pregnant as well. Have you ever seen a baby deformed by syphilis?"

Jacquie Allen of Christchurch held a seminar on contraception for school pupils last month in defiance of the law which makes sale or instruction in the use of or persuasion to use contraceptives illegal to those under sixteen. The relevant report on Moral Delinquency in Adolescents states that young people should not be given access to contraceptives or information about them. Last year six hundred girls under sixteen gave birth.

What should be done? One school principal's typically glib clichés about cliffs, fences and ambulances are helping not at all. In the kind of society where 70% of secondary school pupils see only a bleak future of pollution and war and nuclear holocaust, the self-righteous mouthings of those who allowed such a world to be created must ring very hollowly indeed.

School pupils are not fools. They see the horrors of Vietnam on one side and an obsessive concern with materialism on the other. Adults seem to show concern for the upholding of 'moral standards' only when it comes to their children's sexual behaviour; when it's a question of taking a stand on anything likely to hit their own pockets or pleasures, they suddenly back down.

Everyone though seems able to agree on one thing: schoolgirls (and boys) should not be having babies. But when positive measures, such as comprehensive and effective sex education programmes, are suggested, the muddle-headed morality of a past age - 'keep them ignorant and keep them pure' - reasserts itself. So girls and boys remain in appalling ignorance and at appalling risk, because they simply do not get hold of the fact that even one brief act of completed intercourse can result in pregnancy.

If the reason for withholding sex and contraceptive education is the retention of the fear of pregnancy as a deterrent to adolescent sexual activity, it would surely be only common sense to ensure that this fear is properly instilled. But it would be more realistic to admit that, whether we approve or not, and despite any number of threats and warnings, vague or specific, 'young people' will continue to make love as they see fit.

A common attitude in both elders and pupils seems to be that only the cold calculating type considers the consequences; that the image of the unlucky fallen maiden, innocently unaware of the dangers she faced, is a preferable one.

What has to be got across is the conviction that, whatever the label one gives to schoolage sexual intercourse, it is unquestionably 'immoral' to engage in it without taking effective precautions against pregnancy.

The starry-eyed union of young love which seems so unlikely to lead to anything as earthy as a baby is rather different from the promiscuous sexual behaviour which will pretty certainly lead to venereal disease; yet ignorance and lack of awareness are probably the chief villains here too, and not some vague 'breakdown in community standards', a problem which we could easily solve by some quick, cheap method such as the loud reciting of the Ten Commandments on every possible occasion.

To those who advocate such measures, it must seem downright disgraceful that one of the simplest, if not always effective, methods of contraception, the condom, is also a good prophylactic against V.D. So why not kill two birds with one stone? Nobody would assert that promiscuity was desirable, but an ostrich-like retreat helps very little.

We have got to make quite sure that the kids know, first, exactly what they are about both physically and emotionally when it comes to sex, and secondly, if they're determined to go ahead anyway, how to avoid the worst physical consequences - the emotional ones are up to them.

Or do we sadistically enjoy seeing them "pay for their misdeeds" by bearing children they cannot keep and catching diseases they may not be able to lose?

Anne Else



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### CLASSIFIED ADS.

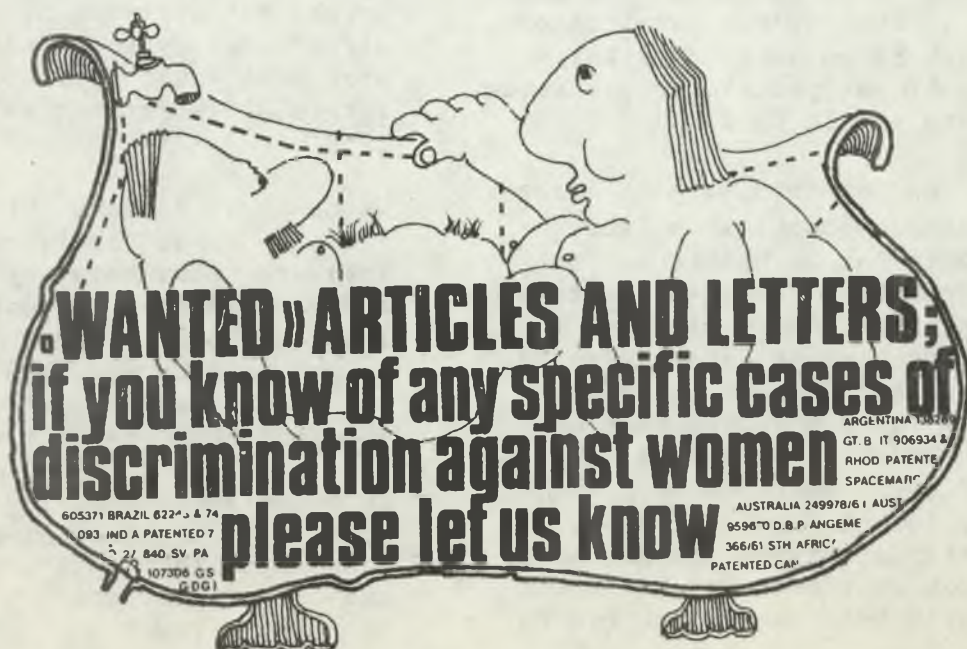
25 cents per 10 words.  
To Hilary Haines.

## manifesto

Women's Liberation is a movement for human equality, a movement aimed to liberate women from the deeply imbedded image of their own inferiority. It is a movement aimed to liberate women from narrow, limiting social roles, so that women in New Zealand can grow up facing an open future with many and varied opportunities for development and fulfilment. It is a movement aimed to liberate persons, both men and women from stultifying social roles and stereotypes, in order that men and women may be fairly assessed as persons. It is a movement aimed to encourage more honest and realistic relationships between men and women. It is a movement aimed to improve the quality of life of men, women and children in New Zealand. We see this as possible only through the improvement of the position of women in our society.

Excerpt from the Manifesto of the  
Auckland Women's Liberation Group.

Deadline for issue 4  
Friday  
September 29





# Letters

Dear Ms.,

From reading Broadsheet one could gain the impression that Women's Liberation considers a deep and lasting hatred of men to be the proper attitude of a liberated woman, that a woman's sole aim should be the accumulation of money and that if she has inadvertently given birth to children she should dump them daily in a child care centre.

I am sure that Broadsheet does not really think this is what Women's Liberation is all about. I would like to see more emphasis in your magazine on the positive issues. I consider child dumping to be only a temporary measure to relieve those women in our unenlightened society who find child rearing an intolerable burden. We have to face this problem, but at the same time we should be preparing to make the problem obsolete.

People must be educated thoroughly in the choice of careers open to them. Child rearing should be a high-status career, open to both men and women, with an extensive training which aims at producing creative, emotionally and intellectually aware, physically fit and highly competent parents.

People should be free to choose a career guided by self awareness and not by social pressures. Those who take on the career of child rearing should be free to study and practise this creative, demanding and satisfying job, free to alternate with their partner between bread-winning and child rearing, but not free to leave their children in a child care centre for eight hours a day with a ratio of one adult to five children at the best. This is the way to an emotionally impoverished society.

It is also a form of exploitation. I consider that a more socially useful form of exploitation would be a Government-paid, male or female house cleaner for every person involved with child rearing. At least if they do their job badly they're not harming anyone.

If Women's Liberation ignores child rearing as a rewarding and worthwhile career then it can't expect a liberated society. Rewards are not always measured in financial terms (although I tremble to say so here).

Stirring up resentment and a sense of martyrdom amongst women may lead to marches down Queen Street and slogans on walls, but it doesn't inspire anyone and inspiration is what is needed if we are to tackle the urgent task of social liberation.

Jan Farr.



Dear Broadsheet,

Bill Morris's article is all right as far as it goes. However, he still gives the impression that although it is all right to leave a child over two at a well run nursery school, it is not actually desirable, and the best the nursery can be is an extension of home. Surely he's being too modest. I came across this quote in a magazine recently: 'On the one hand, more preschool facilities are seen as a means of freeing women from the sometimes overwhelming task imposed on them by their biological status. But on the other hand these should be seen as a way of freeing children from homes, rich or poor, which offer little in the way of companionship or stimulus, from the disadvantages this will entail, and from the sheer frustration of having no constructive or creative outlet for all that energy.'

Those who criticize women who 'dump' their children ignore this completely. I was not trained to be a mother any more than my husband was trained to be a father. I enjoyed my young children, but not uninterruptedly for seven years! Nor would they have thanked me, I'm sure, if for that time I had stifled all my other training and interests and concentrated all my frustrated energies on them. They each enjoyed and benefited from the playmates and activities of a good day care centre far more than staying home alone with me. It's the spirit of motherhood that is important, not the amount of contact with one's children and when they were home I really appreciated them.

So let's stop all this nonsense about selfish mothers 'dumping' children, and also stop assuming that the best place for a child is home with its mother, all the time. We might then remove the burden of vague guilt which is added to all the others many women and all solo parents, male and female, have to bear. Or are children to be forbidden for all but those interested in nothing else?

Frances Matthews



# broadsheet report

## Auckland Womens Liberation

We continue to meet fortnightly at Flat 1, 25a Princes St. Next meetings 19 September, 3 and 17 October. New members are always welcome.

We are continuing working on specific issues and here are reports from our work groups:

### CONTRACEPTION AND ABORTION GROUP

The group will open its centre giving contraceptive advice to young girls on October 31 in rooms at the Citizen's Advice Bureau in Queen St. The centre, to be called KNOWHOW, will be open two week evenings and Saturday morning. Counsellors are needed to staff the centre. They will need to attend a training course beforehand, consisting of 7 evening sessions, held twice weekly on Wednesdays and Fridays, starting on 20 September. If we have too many applicants the F.P.A. will help us select the most suitable applicants. If you are interested get in touch with Sharyn Cederman, 74974 evenings, Denise Young, 544725 evenings, Sandra Fraser 84199 ext. 878 anytime. Donations are needed to help pay for finance and advertising.

### NEWSPAPER

Last issue we had 680 copies printed and so far we have 70 subscriptions. We still need people to help produce and also to sell it. If you can sell copies for us you can get them from the University Book Shop from Kitty Wishart or Sylvia. If you can help, ring Sandra Coney 687887 or Anne Else 696545.

### EQUAL PAY AND OPPORTUNITY GROUP

Beverley Crawford has been elected to the Committee of the Equal Pay and Opportunity Council. The group has donated \$10 towards a large ad. in the Herald setting out the Council's opposition to the Equal Pay Bill as it now stands.

We have started a WOMEN'S LIBERATION LIBRARY at Jason Books, 30 High St. The books are kept in a cupboard at the back of the shop and can be borrowed as long as you put your name and address in the book provided and BRING THEM BACK. We also need donations of books, pamphlets, magazine articles, journals etc. This can only succeed if people lend as well as borrow.

Sharyn Cederman 74974 evenings  
Sandra Coney 687887

## N.O.W.

Our October monthly meeting will be held on October 2nd at 8 p.m. at the Royal International Hotel in Victoria St. A group headed by Sue Kedgley is organising a discussion asking "Is it sex education we want?" and "What do we mean by sex education?"

We are starting to re-form our earlier broad groups into project groups to deal with more specific aspects of our general aims. The Home Help group (convenor Jocelyn Werry, 601400) is looking at various ways of providing mothers of young children with help in the home. The Education group which covers the problem of stereotyping in schools and sex education is headed by Sue Kedgley. There are also groups working on Equal Pay (Connie Purdue, 482392 at home), Solo Parents (Barbara Forsyth, 260, ask for 7889S), Child Care (Deirdre Milne, 689682) and a group covering all aspects of contraception will soon be formed. We are always happy to co-operate with other feminists.

We are now planning our tactics for the election campaign - we are holding meetings with candidates in most city electorates and planning the background material for questions to be asked of candidates at meetings. For any information write NOW, Box 2946, Auckland or ring Deirdre Milne (689682).

### EDEN - EPSOM N.O.W.

The group meets fortnightly in various members' houses, usually at 10.30 a.m. on Wednesdays, and has speakers on various topics, eg. Family Planning. Or individual members have spoken on a particular topic with discussion following.

We are in the process of sorting out questions to ask both National and Labour candidates in the coming elections. Morning house meetings will be held and questions and answers published by the Central Leader in one issue. Anyone interested in working on the political issue (questions at meetings, deputations, letters) please contact the number below.

Our long term project is to coordinate all the other groups in this area to do something about after school care for children of working parents.

S. Andrews  
Phone 603843



## Women for Equality

Equal pay has been the main topic discussed at our meetings during August. A subcommittee has been formed to investigate the 'Royal Commission on Equal Pay' and from their findings the committee hopes to publish two leaflets. One will be aimed at workers, the other at Women's Liberation groups and the general public. A questionnaire on Equal Pay will be sent to all MP's in Auckland and the results of this will be published.

On Saturday 19th August a successful poetry reading afternoon was held where poetry written by members was read. Owing to its success more poetry readings will be held in the near future.

Play readings are to be held shortly with a view to producing a play which will have a Women's Liberation theme.

A Women's Liberation day is planned in conjunction with other groups in January at the Building Centre, where it is proposed to have films and literature on Women's Liberation freely available.

For further information phone 769560.



## Christchurch

Membership stands at about seventy for the current year though we have about 200 on the contact list. We are continuing with our round of speaking at schools, women's groups, clubs etc.

Our action at the moment is centred around activities for September 19 (anniversary of the day we got the vote 1893) and with mobilizing support for the repeal of a clause in the 1954 Police Offences Act. The section concerned (i) forbids the sale or disposal of contraceptives to under 16-year-olds and (ii) forbids anyone to instruct or persuade under 16-year-olds to use contraceptives.

Jaqu Allen, a member, held a contraceptive seminar a couple of weeks ago. If not prosecuted she hopes other groups will openly start to disseminate contraceptive information to under sixteen year olds.

For September 19 we hope to recreate the spirit of the suffrage movement and provoke the question "How far have we come?" Thus a number of women will be appearing in period costume chained to specific places around the city. Other things planned include a public stall and forum, zap squad activities (of dubious legality), deputations to the National Party Headquarters, Employers Federation, etc.

Robyn Black,  
129 Springfield Road,  
Christchurch 1.

## Dunedin

"Invitations to speak keep coming as many as we can handle. Andree and Jocelyn held a lunch hour session at Teachers' College, a frightening experience for anyone with young children, about to be taught by these graduates. ("If we do what you say, we will lose all our femininity!" "What real use is your femininity to you?" "To attract men of course!") Insults were freely given but all was redeemed, however, by the half dozen women and one man who came up afterwards and appeared to have understood.

"Generally speaking all-women groups get the point so much more readily. Women don't so much criticise as comment from their own experience. I think it is worth talking to all-male groups, if only to help take the pressure off their own women. But when we have enough speakers, I would like to see members willing to speak offered to Plunket groups, schools, Country Women's Institutes and the like, everywhere that women gather in groups, in a systematic way."

"M.C.P. Quote of the month:  
"If my wife wants to be paid for housework, I will charge her board and stud fees."

Individual Research. Members are writing up articles on sexism in school readers while others are watching the news media carefully and replying on behalf of the group. Hopefully each one of us will take a special interest in some field."

Dunedin Collective for Women  
P.O. Box 446  
Dunedin.



# ABORTION

The present law in New Zealand allows for abortion only where continuation of the pregnancy would result in the woman becoming a physical and mental wreck.

There is no provision for aborting pregnancies resulting from rape, incest or where the woman is of unsound mind or in cases of foetal abnormality.

About two to three hundred therapeutic abortions are performed annually in public hospitals in New Zealand. There are no figures for those performed in private hospitals.

## WHAT DOES WOMEN'S LIBERATION WANT?

Women's Liberation wants the law repealed so that the decision whether to continue her pregnancy is a matter for the woman concerned and her doctor.

## WHY DO WOMEN SEEK ABORTIONS?

Women seek abortions when they do not want the child they are carrying. The majority of them are married. In Britain it was found that most women who become pregnant against their will do so because they failed to use contraceptives - some only on one occasion, a high proportion never used them. Our birth control

programmes, here and in Britain, only reach a minority of women. Educating the public will need an enormous change of attitude on the part of government and local bodies. Meanwhile, women get pregnant. They must not be made to bear children they don't want.

Even if you practise contraception you may still find yourself pregnant. Accidents on the Pill are rare, but for those who can't or won't take it, the failure rates are:

I.U.D. 2.00 per 100 woman years of exposure.

SHEATH or DIAPHRAGM

15.00 per 100 woman years of exposure.

## WHAT ARE THE RISKS TO A WOMAN IN HAVING AN ABORTION?

In the first twelve weeks of pregnancy the most common method in New Zealand is dilation and curette under a general anaesthetic.

Overseas the Karman catheter technique is being increasingly used. This involves sucking out the contents of the womb through a flexible plastic tube. No anaesthetic is needed and the patient need only attend the clinic for a few hours.

The mortality rate with legal abortions at an early stage of gestation: 3 deaths per 100,000 abortions.

Maternal mortality rate (excluding induced abortion): 20 per 100,000. In New York the Centre for Reproductive and Sexual Health found that of 26,000 early abortions performed by them by the Karman method there were no deaths and complications were only 22 per 1000.

"Psychiatric after-effects of legal abortion are infrequent and minimal and occur mostly in women whose psychiatric condition predated conception." Professor John Werry, Department of Psychiatry. A.U. Counselling should be an important aspect of treatment.

## WHAT HAPPENS WHEN ABORTION LAWS ARE LIBERALISED?

The first thing is that there is a dramatic increase in the number of abortions. That's commonsense (but still seems to amaze anti-abortionists). Experience in European countries with liberalised laws shows that after five years the rate becomes stable. In Japan a concentrated birth control programme has almost halved the rate of abortions as a percentage of live births. Clinics would have to be set up to deal with the increase, but remember, whereas an abortion may only mean hours in a clinic, a pregnancy to full term means around seven days in hospital.

## WHAT HAPPENS IF THE LAW REMAINS AS IT IS?

Firstly, the population explosion continues. The human race reached 1000 million around 1830. It took till 1930 to reach the second 1000 million, thirty years to reach the third - we will probably reach the fourth by 1974. We can't cope with all these people. And New Zealand has one of the highest population growths in the Western world.

Women will continue to seek criminal abortions. A survey by the National Research Bureau early this year showed that approximately 11,000 women attempted illegal abortions last year and 6,500 succeeded. Some women who seek illegal abortions will die - others will be made sterile. It is an experience a woman should not have to go through.

Women's Liberation believes in abortion for anyone who asks for it because of the value we place on the mother, the father and the child.

Researched by Sandra Fraser.



... and in

## JAPAN



Now that abortion has become controversial in New Zealand, I'd like to write about abortion in Japan, and also offer my own opinion.

Not all women who want abortion can have it legally even in Japan. We have a law named Eugenic Protection Law. Abortion is permitted legally if we have any reason under the application of this law. Not only hereditary and medical but also economic reasons are included.

The Eugenic Protection Law was established in 1948 to prevent birth of inferior children - inferiors in terms of eugenics - and to protect mothers' lives and bodies.

In 1949 the law was revised and permitted abortion in order to cope with the increase in poor families especially in the working class.

According to the statistics, there were 1,170,000 cases of abortion under the application of this law in 1955, with a gradual decrease to 732,033 in 1969.

Thus, the state clearly authorises abortion, but not in every case. Actually every woman who wants abortion seems to be able to get it easily and safely at a reasonable cost. For example, an unmarried woman, T, one of my friends, found herself pregnant just one week before she was supposed to leave for France. A baby, or study in Paris? She chose the latter and said to the doctor who had tested her for pregnancy, "Please do". Hours later, she was allowed to go home. She paid \$30 for the operation.

You might choose a baby. But isn't it a personal matter?

In my opinion, abortion should not be encouraged. But who would want to undergo such an operation without any serious reason? I don't think the law should restrict such a private matter. Even if the law bans abortion, women actually in a fix find last resources to have it.

What's most important is to eliminate causes that drive women to abortion and to exterminate abortion as much as possible - not by the law, but by change of various kinds of situation. The ideal is that wanted babies - only wanted ones and all wanted ones - come into this world.

It is miserable to need an abortion for economic reasons. The state should ensure for women a sound upbringing for all babies - e.g. by increasing free child care centres.

In Japan sexual matters were previously kept secret. Even now, such a ridiculous tendency remains, I'm afraid, while there are voices for the importance of sex education. My friend T, who was brought up in a middle class family and studied at a girls' private school, admitted lack of knowledge of sex matters including contraception. What she knew was only through the books she had read in secret and whispering among her friends. Shouldn't parents as well as teachers instruct children more openly and properly in sexual matters?

Besides, in Japan, maybe in New Zealand too, I think, there is the idea that a woman should have a child after the legal marriage. But isn't marriage only one of the forms of relationship between a man and a woman?

I think a man and a woman should be independent and bound together only by love. To keep real love, some couples might live in different houses, which would enable them to engage easily in their own work. Some couples might live together without registration of their marriage, which would enable them to keep identified as individuals and also to separate easily when love has cooled.

Whatever you may choose, you cannot blame one another. Then why do people consider the children of unmarried women as children of shame or illegitimate children? Such inveterate criticism drives unmarried women to abortion. The present society is controlled by too many established ideas and customs. I wish people would reconsider every matter from the point of view of people's real happiness. And why don't we begin with sexual matters - the most private matters?

Ryoko Adachi.



# liberation begins at home



People outside the movement seem to think that all those in it are single career girls or university students. Married women with children can't see what's in it for them.

NO ONE can reach true liberation in our society, but everyone, including housewives, can work towards it, and their lives must be better for trying.

## Plan of Action

The first step is to get clued up. Women's Liberation isn't just a matter of Equal Pay, Abortion or more Child Care Centres. These are just the symptoms of the malaise, not the illness itself.

Women's Liberation questions the fundamental tenets of our society. It means questioning everything you've accepted before. It means never doing anything just because you're a woman. It means forgetting about 'woman's place', 'woman's role' and 'woman's work'.

Reading is the key to enlightenment. Your new understanding will help you face and try to cope with your own situation and give you confidence in defending your stand to the outside world. And it's guaranteed to put you in a bloody rage as well. If it doesn't, and you're still quite happy with your life, that's your business. But if you feel a tremendous urge to do something constructive, here are a few suggestions.

## The Home Front

1. Assess your own role and start changing it for the better. Start on your husband.

Ideas to get rid of:

a) that because he is the breadwinner his is the most important job, and he's entitled to endless small but tiresome privileges, such as never helping with the housework, or changing a nappy. Your unpaid work is just as important, especially the child care - you are not 'being supported' by him, like a tender plant!

b) that a man with a teatowel in his hand or wielding a vacuum cleaner is in danger of losing his masculinity;

that some things (especially the grottiest jobs) are woman's work, always and forever.

c) that you are his personal body servant. He's a big boy now, and can surely hang up his own clothes and put the dirty ones in the wash. Put it all on his pillow and he may get the message.

d) that he needs time for relaxation but you don't. Go with him to the pub or whatever, or go out by yourself. You are entitled to your time off too.

2. After trying the first strategy you might decide that major reform in your home is remote. You could consider leaving home. But leaving to what? Chances are you're not equipped financially to take care of yourself and the children, who inevitably end up the mother's responsibility in such a situation. And, anyway, women tend to have an incredible capacity for keeping on loving their partners no matter how nasty (usually unintentionally) they are. So this alternative is pretty unrealistic for most women.

3. Work outside the home. If you have a burning drive, and the capacity, getting a job may help a lot. But unless you've got a co-operative man or such a well-paid job that you can employ home help, you might just be adding an enormous burden to your already large workload. Part-time jobs are few and far between, but if you have a particular skill someone might be desperate for you. Perhaps you could find another similarly placed woman and share a job (and the child care) between you; this is increasingly popular overseas and a couple of firms here have already advertised just such positions. But you'll probably have to approach the firms yourself with the idea.

4. Retrain. Look forward to when all your children are at school. What secret ambition did you harbour when you were eighteen? To be a lawyer, a city councillor, a horticulturalist? DO IT. Start retraining now. It may mean night classes, reading, university work - but you'll be part, if not all, of the way there by the time your youngest child goes to school. Your chances of success are high. Parents of children who use the



University Creche have a 90% pass rate.

5. Voluntary Work. Devote yourself wholeheartedly to some voluntary organisation. There are hundreds to choose from - Citizen's Advice Bureaux, Youthline, Homework Centres, social welfare groups, the anti-war movement, conservation, etc., etc. While helping others you'll be doing yourself a power of good - gaining self-confidence, learning how to work with other people, how to organise a project, dealing with bureaucrats and so on. But beware of the Do-Gooder Booby Trap. Don't end up as the person who makes the cups of tea and does the typing. Say you don't know how.

6. Become independent. Work outside the home is important for the emotional and financial independence it brings. Learn how to drive a car if you can't, change your own tyres, learn judo or karate. Don't stand helplessly by while the grocer carries out a 30lb bag of coal to your car when you know you can carry your 40lb child on your hip with ease. Alternatively, wear a Women's Liberation badge- then they won't offer.

7. Watch yourself. Be constantly on your guard against falling back into a traditional feminine stance. At parties, don't end up talking to the women alone while the men go off in a corner. Talk to them both - and on intelligent topics. Don't use your husband as an excuse. Don't say, "I'll have to ask my husband" when someone asks you to do something you don't want to do. Say "No thank you, I'd rather not". Don't let the side down.

#### You and Your Offspring

You can have enormous influence here. The outside world will be doing its darnedest to turn your children into 'masculine' boys and 'feminine' girls but you can be surreptitiously undermining their propaganda, and creating a better foundation for your children to build worthwhile lives on.

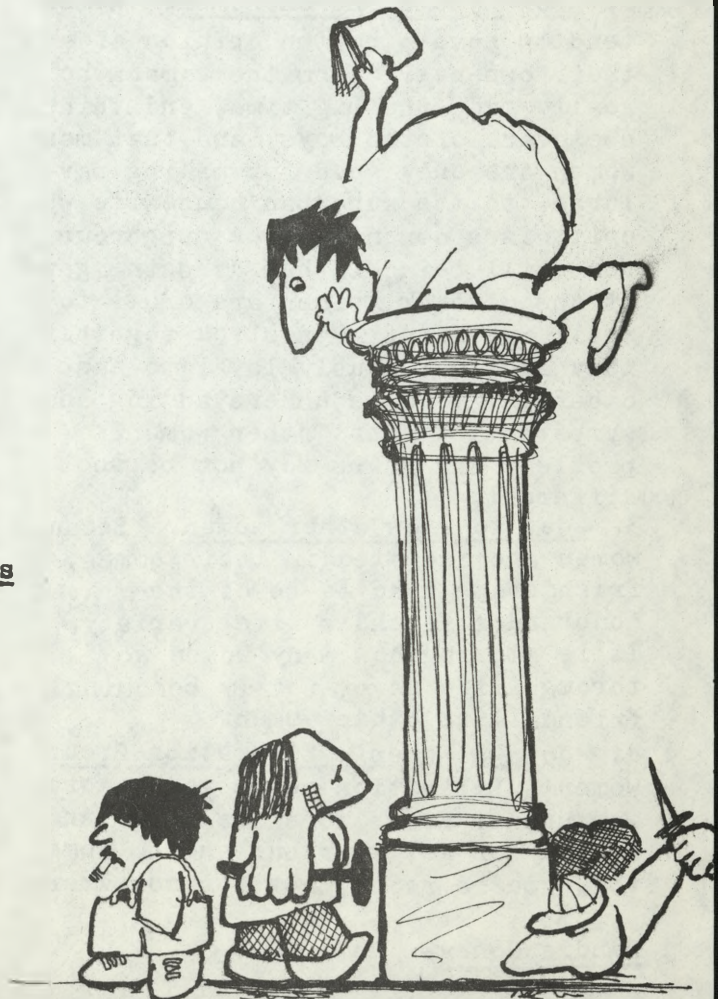
1. Don't stifle their natural instincts and talents. If you've got a girl who likes building radio sets and a boy who likes dressing dolls, let them do it. They're doing it because they want to. When your boy cries don't say "Come on, be a man", or "What a little sissy". There are a lot of twitchy adults around who suffer because from childhood they were pushed into a mould that didn't suit them, and which they find impossibly difficult to live with.

2. Don't have your daughters at the kitchen sink while your son is out cleaning the car with Dad. Some woman is going to suffer - it will be either your daughter or your son's wife - probably both. Make sure your sons perform for themselves those mundane tasks which are usually left to women - like sewing on buttons, ironing a shirt, simple cooking, etc. No one else is going to teach them.

3. Watch presents. A glance around your local toy shop will reveal carpentry sets and astronaut outfits for boys and miniature cosmetic sets, toy ovens and dolls for girls. There are plenty of good challenging toys suitable for both sexes which you and your relatives can buy. Look carefully at children's books too - some are dreadful.

For example, in the highly rated 'What People Do All Day', by Richard Scarry, we see an animated diagram of flour production. Dozens of tiny figures are shown working at different tasks from cutting grain to baking bread. The only female figure has a needle in her hand and is sewing up a sack of flour. What inspiration! School readers are even worse, so watch these too.

4. Make sure your daughter gets an education equally as good as your son's. Girls tend to go in for more cultural subjects like history, languages, etc., and to drop subjects like science and maths. This makes





## the little dragon

virtually impossible many careers such as architecture, draughting or accountancy. Get your daughters to look ahead and plan for the future, and realize that if they do marry they will have approximately forty years of their own lives left after their children begin school.

5. Don't treat your children like little gods. How many times have you heard a conscientious mother say 'I would only take up some activity for myself if it didn't interfere with my family'. In other words, as long as Mum is on call to take Willy to football or look after the kids while Dad plays golf, her own mind and body can atrophy. Forget it. Get out and enjoy yourself. Stand on your rights.

### You and Your Sisters.

1. Don't exploit other women. The rates paid to many women for baby-sitting, housework and dressmaking are appallingly low and just show how important the community thinks these skills are. Read the Home Help Wanted ads and you'll see this sort of thing: 'Expectant unmarried mother wanted to look after two pre-school children and do some housework while mother works. Board and small wage'. That small wage is probably \$6 per week. Don't do it, it stinks. You're probably paying someone who comes to cut your lawns \$4 an hour. And think of that TV repair man who gets \$1 for ten minutes.

2. Don't be harsh on women. Women tend to have a rotten opinion of their own sex. From the woman who's really made the big time, and thinks she's one of the boys, and that most women are only good for making pavlovas, to the suburban housewife who criticizes her next door neighbour for still being in her dressing gown at one o'clock, women are cruel to their own kind. Men stick together - they are ludicrously loyal to each other. Try to be understanding and sympathetic. That other woman's problems and yours may not be too different.

3. Get to know other women. Because women are isolated in their homes, friendships tend to be of the 'husband's friend's wife' variety. It is amazing how many women go through life never really becoming friends with other women.

4. Join a Women's Liberation Group. Women's Liberation needs you. More womanpower means more results. And if you can get your husband to come too, you're really getting somewhere.

Sandra Coney.



Ones upon a time there was a little dragon called Tusy. And all her brothers laughed at her. Because she was a girl and could not fight. Tusy's mother was very kind and told them off. But they only did it more. Tusy was very sad. And so one day she followed them into the wood. And when they saw her they said go home Tusy you can not fight. But she would not go and suddenly a man came hunting for dragons. And the brothers all ran away. But Tusy killed the man straight away. Then when she got home she said you can not fight. So that goes to show girls can fight to if they are dragons or even if they are a human girl.

The End.

by Anna Neill.

aged 7½



By Jonathan Else, aged 6



# life in a commune

Life in a commune may sound great to many housewives, but

## There Are Some Snags ...

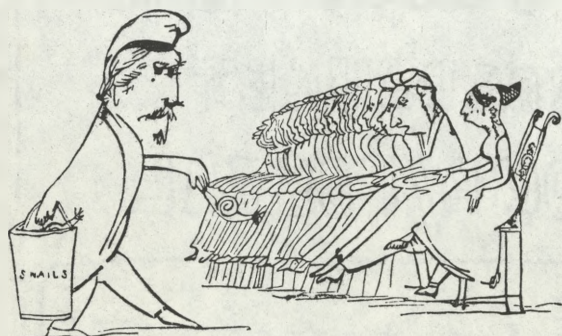
Many liberationists have been aware for some time that an alternative to our present living arrangements is desirable, and from this and also economic pressures we have seen more and more people setting up communes.

Some are quite large, but many consist of small units with only three or four participants.

These communes are based on the system whereby all share equally in the financial arrangements (women too, despite the fact that they are only earning 60% of the wages of the men) and also in the domestic responsibilities. Theoretically this sounds great, but in practice things are different. The economic side tends to operate fairly smoothly, but the domestic scene is far from smooth particularly from the woman's point of view.

Work is apportioned out on a weekly basis, all going well for the first few months - well, reasonably, anyway, as all are new to the experiment and we must make allowances. Time slips by, and some startling things are revealed.

Here is a typical example: male week on cooking. The result: badly cooked meals (with some exceptions), sloppy kitchen hygiene, plenty of grills and steaks - but the budget reveals grave weaknesses as the week draws to a close.



Female week commences - beginning with a massive cleaning operation to get some order out of chaos in the fridge, kitchen cupboards, etc. Larder being totally depleted by previous operator, restocking takes place. Wonders! there is still some money left in the kitty by the end of the week and the store cupboard still has quite a stock in it. We may not have had steak every night but we fared better on the whole, and

everything is left in place for the following operator ... and so it goes on.

By the way, the male operator used two dozen tea towels, which judging by their state on reaching the laundry were difficult to distinguish from the floor cloth, as they showed all manner of stains plus a complete picture of the week's menu.



Second job - cleaning and laundry. Male operator on duty. Laundry appears on line and as rainbow coloured garments are quite fashionable at the moment we do not worry too much. Centre of rooms are sparkling and tidy, but the female the week after embarks on a massive cleanup campaign under things and in things.

We have all witnessed this, and this particular male ploy is extremely hard to attack as it gives rise to innumerable and widespread counter-attacks ... "We have important things to do, we had a previous social engagement, we did spend ALL day cooking the Sunday meal, we cannot be expected to be as competent as the female in this particular sphere (but at the same time we do not like females to be too competent in others)...." etc.etc.

To date there is no sure-fire method to counteract or resolve this phenomenon in the communes.

But the main point as far as the women are concerned is not to become ground down by the situation, but slowly and persistently point out practical errors and leave the unwilling to flounder in their own chaos until they have no alternative but to either conform in true equality or admit what they are and depart from the commune.

J.A. Warham.





## coming events

TUESDAY 19th SEPTEMBER

Stall on campus for Women's Liberation

Joyce Ewen speaks on 'Women In China', 25A Princes St., 7:30 p.m.

TUESDAY 3rd OCTOBER

Rosemary Garnier speaks on 'Vocational Guidance', 25A Princes St., 7:30 p.m.

MONDAY 2nd OCTOBER

Susan Kedgley heads a discussion on 'Sex Education', Royal International Hotel, 8 p.m.

## and from America:

SOJOURNER, a magazine of women's writing and visual arts is now accepting manuscripts for publication in fall. 5000 max. words for poetry and prose. 8x 10 format for photography and graphics. Include self addressed envelope c/o Florence Epstein, 336 Central Park West, N.Y.



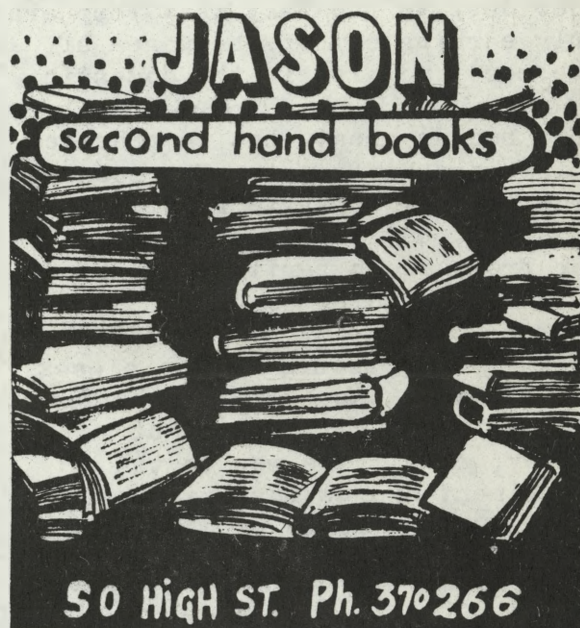
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